THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 6025 Saturday, December 28, 1957 Price Threepence

PIONEERS, O PIONEERS

"SOME of our people," writes a minister of his congregation, "seem to watch *The Inquirer* as they would watch the characters in a play."

One of the acts of the play during the past twelve months has been the correspondence on "The Divided Inheritance". It was regarded by many readers as a part of the Theist-Humanist controversy. But for an absorbed spectator there could be something deeper and more moving in it. It belonged, perhaps unconsciously, to a more significant inheritance in the Unitarian churches. The permanent awareness of the contrast between logical thinking and non-logical desire.

The logical has been that of intellectual integrity. The daring to go as far as thought would go in the questioning of traditional assumptions. This integrity pulled to pieces these assumptions whilst still being attached to the Christian religion. Most Unitarians are Unitarians just because intellectually they cannot accept the traditional beliefs of the Christian religion. If they could it is doubtful if they would be in Unitarian churches.

The Non-Logical

But this use of logic had unfortunate results—perhaps regarded as such by most Unitarians. It tended to turn the Unitarian movement into another sect. It made the other fellow, in the other sects, necessarily wrong, and the Unitarian necessarily right. This was inescapable. But this took place in defiance of another part of the inheritance, the non-logical. In spite of the fact that the other fellow was necessarily wrong Unitarians held to the ideal that he was somehow right also. This non-logical ideal was held with as much passion as the logical. It was based upon the supposition that to understand what lay behind the other fellow's belief was as important in the long run—perhaps more important—than opposition or sentimental agreement, whatever intellectual integrity demanded. And there was no weakening on this latter point. The non-logical desire sought toleration, non-credal unity, universalism, catholicity within and outside the Christian churches. That is as important a part of the Unitarian inheritance as any other.

The Sense of the Sacred

And perhaps this non-logical part possessed a far deeper basis in experience than could easily be seen on the surface. We are indebted to a correspondent for the following quotation from Julian Huxley's "Religion Without Revelation". Its purport is more important because it comes from a Humanist.

"A chance reference in an article by that fine character and teacher, Estlin Carpenter, put me on the track. I had been too much preoccupied only with theology and reason; and had neglected the specific psychological basis of religion. That is to be found in the sense of holiness or sacredness. From this as starting point all religion takes its flight, and only gradually (though inevitably) do the moral and the intellectual become attached to it and fight their battle for completeness and unity."

That, perhaps, adequately describes the basis of the Unitarian non-logical inheritance. At its best—so perhaps most Unitarians would agree—Unitarianism has seen something infinitely higher, and, at the same time, infinitely deeper, than sectarian formulation, no matter how necessary this has been.

That has been the inherent challenge of the controversy on "The Divided Inheritance". How could the logical live with the non-logical *within* the Unitarian movement? How could, *within* the movement, "I am right and you are wrong", asserted with full intellectual integrity, settle down, with conviction, with its seeming opposite. And that, not merely with superficial good taste and toleration, but in living creative activity?

Something Found

If this could be done, without any sacrifice of belief, then surely something new has been found. It is not merely liberal toleration, or a sentimental decency towards other points of view. It is co-operation where co-operation hurts, and hurts harshly. It is a clash of belief, of a man's whole life with another man's life. It is a living, creative continuity found within a church. It is not a clash of one church with another, it is one taking place within a church, and accepted as a fundamental fact of its illumination.

This, indeed, is something new. It is a spiritual practice that could be far more important than any proclamation of doctrine—important as this may be. It very well could be the seed for a new form of spiritual living together that could serve the present and the future. This is the inheritance of the Unitarian community, with implications in the present that it never had in the past. It is not vague for it simply asks in practice the working out of a new form of spiritual communion.

What new message has the Unitarian to give to the world of religion? It is that dedicated men, passionately believing in their own convictions, can speak and act with

other dedicated men, even when the convictions clash where they hurt and hurt deeply. There is, as it were, a kind of divine reserve and patience to be practised, waiting for the light to illuminate, fully assured that with the practice of this reserve and restraint the light penetrates.

The spiritual message of the Unitarian churches goes far, far deeper than the statements and propaganda, no matter how necessary the latter may be.

DO OUR BEST TODAY

By Dr. Ford Lewis
(Minister of the First Unitarian Church, Stockton, California, U.S.A.)

IN the Gospel of Luke there are three parables which follow in quick succession purporting to illustrate the thought of Jesus that God is not satisfied in his effort to redeem men short of total success. A shepherd leaves his entire flock to look for one sheep that has strayed. A woman who has ten silver coins loses one, and she lights a lamp and sweeps the house carefully until she finds it. A father experiences greater joy from the return of a wayward, wasteful son than from the fact that another son could always be relied upon to do the right thing in the first place.

We may hardly know just why, but we all feel the need, in greater or lesser measure, for that same compassion of which Jesus spoke, a warm and anxious concern for the lost coins, the strayed sheep and forgotten men of society. I shall risk saying that we cannot live—at any level above bare existence—without feeling that someone cares for us in this way, and knowing that we feel the same way about them.

From another point of view, however, I think the emphasis on total success is unfortunate. It is one thing to say that everyone, regardless of his circumstances, is worthy of respect as an individual; to insist that everyone is entitled to certain basic rights regardless of the external and arbitrary differences among us; and to go farther and hold that everyone is even entitled to be loved by someone. But it is quite another thing to say, as these parables seem to imply in the traditional interpretation that has been given them, that success is not success unless it succeeds completely.

An Important Lesson

Some strayed sheep do not want to return to the fold. Some bad pennies do not want to turn up. And some forgotten men would like to remain anonymous indefinitely. One of the very unfortunate results of such absolutistic, 100-per cent-or-nothing thinking is that those who have been most impressed by it have assumed that this means the whole world must be won for Christ, and they can't rest until it is done. The possibility that some of the world might not want to be converted, preferring to keep their own heretofore perfectly satisfactory systems of ethics and belief, is foreign to their thinking. With them, it's all or nothing, and they have no intention of settling for nothing.

But this amounts to not much more than an unseemly haggling in the market-place of religious ideas, and therefore is not too serious. It will take care of itself largely when we come to the realization that no one religion represents the secure fold and all the others wilderness and wasteland. From a personal and individual vantage point, there is a more important lesson to be learned from the parables, and that has to do with what constitutes success and, conversely, what makes one a failure.

The "Either-Or" Disease

In this field, as in most, we are accustomed to thinking in terms of opposites. Whenever we start out to do something, we either succeed or fail. We have no satisfactory word to describe any "in between" result, and having no word for it, we can't conceive it. Evidently the Greeks had no word for it either, for we have borrowed the Greek way of thinking about success and failure almost unchanged.

Our source is Aristotle. The world of Greek thought, as he described it, bore more than passing resemblance to the old Persian world of direct opposites, Light and Dark, Good and Evil, Life and Death. To the Greeks of Aristotle's time, a thing was either black or white, hard or soft, wet or dry, absolutely one thing or absolutely the other. What he had intended as an account of the thought patterns of men as he observed them, the citizens of 5th and 4th century Athens, became the pattern for Western civilization during the 2,300 years that has followed. And great misfortune has been that Aristotle's formulation has not only been brought over into modern times, but that men have mistaken his ideas for laws of nature, unvarying, not to be changed.

It is a tragic error of our times that so many people who are the victims of neuroses and psychoses and scores of physical ailments brought on by psychic difficulties are victims, in a basic sense, of the vice of Aristotelian logic. They are innocent sufferers of the "either-or" disease. "It is neither an index to human nature nor an accident of chance that most, if not all, so-called maladjusted persons in our society may be viewed as frustrated and distraught idealists". So writes Dr. Wendell Johnson in his stimulating and enlightening book, *People in Quandaries*. "Distraught because they are frustrated because they are idealists. . . ."

The Wrong Ideals

Dr. Johnson goes on to make the point, contrary to our popular belief, that most people with problems have too much rather than too little idealism. We are prone to think that what a person needs when he is having inner strains he can't handle is to set some goals beyond his personal horizon, develop a sense of purpose and cultivate an attitude of aspiration. The counsellor who prescribes this remedy—and representatives of my profession have been at particular fault—ought to realize that he may be suggesting more of the very thing that brought the individual to him in the first place.

The trouble is not that we have ideals, but that frequently we have the wrong kind. For one thing, our goals are often vague, nebulous and shifting. They are so poorly defined that we may not know when we have reached them, or whether we have or not. Without clearly defined, specific aims we are apt to flounder in a morass of uncertainty, vaguely uneasy because we haven't done the thing we should, but not certain just what it is.

The sad thing about it all is that when our desires for ourselves and the world are so amorphous we can't tell when we have accomplished them, or when they are too unrealistic ever to accomplish, the intensity with which we desired the unreal and impossible becomes the measure of our despair. The solution for this kind of personal maladjustment, which is as common as the common cold, lies in learning to look at the problem of successful living in a new light. Failure, as such, doesn't even exist as an independent and actual reality. Failure is simply a word describing our evaluation of something that has been attempted without full success. It represents the gap between our actual progress and our goal.

What We Can't Change

What we fail to consider, when we fall into a mood of self-reproach, is that our goal may have been quite arbitrarily selected or even undesirable, not to mention impossible of attainment. Failure may only stand for the difference between what we require of ourselves and what we can really do. If we consistently seem to fall short of our ideal for ourselves, before we are overwhelmed by "the general impenetrability of things", perhaps we ought to examine the whole problem a little more closely. It may turn out that what we ought to have a low opinion of is not our own poor performance but the wild, fantastic notions we have of what we ought to be capable of.

Let us learn, as a teenager of my acquaintance reminded herself through the medium of a motto pencilled with lipstick on her bedroom mirror, to do our best today. That is all that is required of us. Why should we add one jot or tittle to it? Meanwhile, let us come to a more simple and honest recognition of what it means to be "involved in mankind". Doesn't it just mean that we have the inestimable privilege of existing like an ice cream, tempting readily

and maturely what we can't change and knowing that it takes it all to give it completeness? There is nothing in the world that is wholly one thing and not another. Everything partakes of everything else. Success always carries within it the seeds of failure, just as life presupposes death, but failure likewise germinates success, even as the seemingly dead seed shoots the green spear up through the fruitful ground with cosmic thrust.

Joy is never separate from sorrow. Laughter and tears are twin products of the same source of all feeling, only it takes different provocations to bring them forth. No success is possible apart from partial failure. Therefore, our aim toward wholeness should include not only the possibility but the expectation of setbacks. Life doesn't go forward on one foot, nor do we go in a straight line toward fulfilment. We tack into the challenging winds of chance.

"I REMEMBER THE GIANTS"—II.

By Dr. Alfred Hall

(Dr. Alfred Hall concludes his article on memories of past "giants".)

"The giants" were at their zenith when I entered Manchester College in 1896. They were distinguished-looking men. As students we were somewhat overawed by their learning. Carefully prepared lectures were still the rule, and must have been the outcome of extensive study and research. Most of them could have been published as delivered. There was little discussion in the class. As students we wrote essays and presented them with a feeling of humility, thinking we should never attain the higher realms of learning in which our tutors seemed to move with such ease and freedom. But these giants were human and approachable. Among my pleasant recollections are those of runs into the country cycling with Dr. Drummond and of conversations we had by streams and along the wayside, which were free from the noise of motor cars. He rode a tricycle and I a bicycle. He had some hobbies and was skilled in woodcraft.

It was not until my last year that I felt really at home with Estlin Carpenter, though for three years I was a solitary student with him in Hebrew, but I recall with gratitude the last morning I spent with him in the College, when he spoke of the calling and work of the ministry. He was "a glutton for work". When I mentioned to him that Jowett had said that six hours a day of real study was adequate for any course in the university, he replied that he considered eight hours as his minimum. He was a great walker and had a reputation for his achievements among the dalesmen in the Lake District. In the summer he rented a large house, known as "Leathes Cottage", in Borrowdale, to which every student was invited for a fortnight during his time at the College. He also was fond of horse-riding. He would sometimes take one of us for a drive in one of the old high traps, and it was on these occasions that he informed us about our weaknesses rather than in the classroom.

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Then there was Charles Barnes Upton, a cheery soul in spite of his deafness and a very loveable old man. He was acknowledged as the chief interpreter of Martineau's philosophy. Two subjects were sacred to him and seemed to be his very life—the freedom of the human will and the immortality of the human spirit. He was really disturbed when any of us advanced arguments in favour of determinism and seemed afraid that another soul was going to be lost to the Hegelianism prevalent in Oxford University at the time. He had some interesting stories to tell. For instance, he told me the origin of the word "agnostic", which is common in our time, though it did not appear in our language until about 1870. After a discussion on Gnosticism at the Metaphysical Society, T. H. Huxley, when he was putting on his coat, said, "If that is Gnosticism, I suppose I must speak of myself as an agnostic". The Uptons lived at Littlemore in a cottage named "St. George's", which had previously been occupied by John Henry Newman, who set aside one room as an oratory. On many Saturday afternoons we walked the three miles out of Oxford and were welcomed by Mrs. Upton and his sisters into one of the homeliest of homes. It should be mentioned that we were regularly invited into the homes of all the staff and were graciously received.

Last, but not least, there was Dr. J. E. Odgers, who at meal-times used to set the table on a roar with illustrations appropriate to the conversation. He was a classical scholar. I was most aware of this, for I was the only student in a course with the high-sounding title "Patristics", and he tramped to the College every Saturday morning during that year to listen to the translations of passages from the Fathers which I had puzzled out. One of my treasures is his copy of Nestle's Greek New Testament, which he handed to me as a parting gift on my last visit to him, when he was old and blind. But his subject was Ecclesiastical History.

He knew the byways as well as the highways of the Nonconformist pilgrimage and enlivened his lectures with stories concerning personalities and incidents in the various controversies and struggles. He had had a longer experience in the ministry of our churches than any other member of the staff—twenty-eight years, and he took a wide human view of life. He knew more of some ways of the world and we gained much from his practical knowledge. He was generous to a fault, and he was a benevolent-looking figure. A story floated round that during one of his ministries he was much troubled by visits from beggars. It seemed that the men at a local mews, knowing his generosity, recommended that they should seek alms from him. Becoming alive to this, he consulted a tramp dictionary and selected a mark which he put on his gate. It meant, "Here is a stingy old stick". He was amused to see tramps come along, look at the mark and, suspecting a trap, turn back the way they had come.

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These all died in the faith, not having received the promises, and considering their greatness one may be forgiven if he sometimes reflects "neither have we". But one compensation is that in spite of the revivals of Fundamentalism, the reversions of Neo-Calvinism, Roman Catholic propaganda and the lowered conception of human nature owing to the World Wars, the main drift of thought has been, and is, towards the liberal human ideal to which our giants devoted their lives. The most evident signs of this is the disappearance of the doctrines of fear, which disturbed the peace of earnest people a few decades ago.

FROM MY JOURNAL

By "Simplicius"

MR. K. our schoolmaster is going through all the customary stages of convert thought. Tonight when I called he brought up the matter of petitionary prayer and asked how I could ask blessings of the Most High when I had admitted I thought of God in abstract terms. I reminded him yet once more that all words for God are symbols, whether they be abstract concepts or concrete images, and that we cannot say what God is, we can only "know". I suggested he listened carefully to my prayers next Sunday and I hoped he would find in them what he most needed, for they are written with his needs of the simpler ones of my congregation in mind. For those who need to ask the help of God the centre of approach and petition is there, but I pointed out to him that if he cares to listen to them for himself alone, he will find they are for him an expression of his aspiration towards Reality.

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Jim and Marleen are installed in their tiny garage flat on condition that Jim finds the owner's fowls at week-ends. I called to him today as he passed and hoped that all was well. He rested one foot on the curb and fiddled with his bicycle bell. "I hate to complain Mr. S., after all you have done for us, getting us the flat and all, but I still have to go down to Marleen's mother's for my tea. She seems to

spend all her time down there now she knows our baby is on the way. It's no life for a man". Nor is it, but I could have told him! There was charming Lily B. eating her heart out for him at Sunday School teachers' meeting but he would have none of her neat grey suit. He had to go running after Marleen's tawdry skirts. Lily would have made him a grand wife, comely, efficient, loving, with his tea keeping hot every night. What more could I have done? I once tried discussing future partners with the Youth Group. My few introductory words were heard in astonished silence and the rest of the time was spent in a maze of giggles.

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John Earnest put to me this evening a problem which all ministers have to face in their time. What societies could he publically support without offending the susceptibilities of his congregation. I thought as a beginning he should eschew anything that might confuse our Unitarian witness. However strong his sympathies he could hardly openly ally himself with Christian Science, with Spiritualism, or claim to be a Buddhist. He might, I said, belong to vegetarian and total abstainers groups, for these are personal attitudes. He could join the many movements against cruelty, but in the pulpit I think he is wiser to enunciate principles and let his hearers find the societies through which they may express their intention. In the matter of pacifism I said I thought the issues called for careful thought. For my part, it is generally known that I am a pacifist, though I trust I never say anything that might hurt the feelings of any who have given their loved ones to what we once thought was the greatest service.

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I came across some old minute books of the 1880's in a chapel cupboard today. They concerned the activities of a "Reading Circle" but the hundred or so attendance recorded every Thursday must comfortably have filled our small hall. Various speakers chose topics like "Tea" and "Wild Flowers" and the minister worked regularly through the easier poets, giving a few evenings to each one. Before we reproach ourselves too much for the dozen who faithfully support our present Literary Society we must remember that seventy years ago the Unitarian minister was an educated leader and his audience, who had been born too early for universal education, was eager to learn. He was giving people what they could not find elsewhere. What have we now to give that the B.B.C. and University Extension lectures have not? The answer seems to me to be religion, the richness of religious experience expressed in spiritual understanding of daily life.

MARY CARPENTER

By Eric Robinson
(Simon Research Fellow, University of Manchester.)

[Mary Carpenter, born early in the nineteenth century, was one of the great Unitarian women of that century. Her home was in Bristol.—Editor.]

THE work of Mary Carpenter for the Reformatory School cause is still not widely known though one or two research workers are now beginning to piece together information which is not included in J. Estlin Carpenter's life of her. Unfortunately, a great deal of her correspondence was destroyed and any of her surviving letters are of great interest. She herself wrote many books and articles which publicize the problems of juvenile delinquents and among these the most important were *Reformatory Schools for the children of the Perishing and Dangerous Classes, and for Juvenile Offenders*, 1851, *Juvenile Delinquents, their Condition and Treatment*, 1853, and *Our Convicts*, 1864. The Victorian public needed to be told of the system of imprisoning juvenile offenders with adult criminals, of the degrading effects of a series of short-term imprisonments, of the need to revise the laws about children and to improve the practice of the courts, as well as the need to finance and establish reformatory schools on a legal footing.

But her books were so telling because they were the offshoots of her practical experience. In 1852 she founded, with Russell Scott, a school at Kingswood known as the Kingswood Reformatory School. This institution, which first of all occupied the premises of John Wesley's school, still lives on today as the Kingswood Training and Classifying School. Her second venture was the Red Lodge Reformatory for girls in a house bought for her by Lady Noel Byron, which is today a museum with a Mary Carpenter memorial room. What it was like can be gathered from this entry in her journal:

"No one who sees the house as it is after a year's cleaning and habitation can possibly imagine the state of dirt and dilapidation in which it was. Cellars filled with rubbish of every kind (a human foot was found in an out-house; we got the scavenger to take it away privately lest it should engender ghosts in the minds of the children), not a window able to be opened, scarcely a door with a key; the house-door was believed not to have any key; the kitchens so dark that it was feared we should have to burn gas at midday; the garden a wilderness, the walls everywhere deadened with dirt and smoke."

With difficult girls in an unsuitable house Mary Carpenter worked miracles. She was an excellent teacher and devoted much time to the general as well as the religious education of the girls. Her friend, Frances Power Cobbe, in her autobiography has some amusing comments on life at Red Lodge but all difficulties were surmounted by Mary Carpenter's strenuous persistence. Some of the girls emigrated; either to America or Canada, or, with the help of Caroline Chisholm, to Australia. Are there records in these places, one wonders, of Mary Carpenter's girls? Among her improvements at Red Lodge was the purchase of separate houses in which the girls could get a homely feeling.

One of Mary Carpenter's great friends was Matthew Davenport Hill, Recorder of Birmingham, who joined with her in organizing the great conference at Birmingham in 1851. This meeting brought together most of the people interested in the problems of juvenile delinquency and it led in 1852-3 to a Select Committee on Criminal and Destitute Children. Mary Carpenter and Matthew Hill both gave evidence before the committee and showed how imprisonment of children, even that before trial, interfered with the hope of reform. Mary Carpenter appealed to the *spirit* of the English law that "a child was to be treated as a child". She stated quite clearly that she considered "that society owes retribution to them [the children] as much as they owe it to society". She believed that it ought not to be necessary to wait for a child to have committed an offence but that it should be possible to remove him from his surroundings if he were in moral danger. These principles, together with her other claim that parents should be obliged to contribute to the upkeep of their children in reformatory schools, are now recognized in our laws dealing with young offenders. She was, of course, only one of a group of people who held similar ideas but she always seems to me to be the clearest, the best publicist and the best organizer. Her arguments were always what Matthew Hill once described as "the unanswerable remonstrances of Mary Carpenter".

Until her death in 1877 she never ceased work for the improvement of schools, prison conditions and the status of children. She was so vigorous that even Florence Nightingale complained of being bullied by her. Sir John Pakington, Dr. Livingstone, Lord Shaftesbury, were all among those who acknowledged the value of her work yet her name still remains unmentioned in most of our history books. Something ought to be done about it.

"The Inquirer"

The Directors regret to announce that as from, and including the issue of January 4, the price of "The Inquirer" will be raised from 3d. to 3½d. The increase, which has been under review for some time, is caused by rising costs.

This is only the second increase in the price of the paper for 40 years.

The annual postal subscription will be £1 3s. 10d.; half-yearly, 11s.

Postal subscribers are asked to note the increased subscription.

"TAKING TIME SERIOUSLY"

By Arthur Peacock

THE slim volume which carries the above title consists of a series of essays, contributed at intervals to various periodicials, by Professor James Luther Adams. They were collected and published early this year by his students as an indication of their appreciation of his work at Chicago. He is now Professor of Ethics in the Harvard Divinity School.

The opening essay, which gives the book its title, is a fascinating piece of spiritual autobiography. James Luther Adams grew up in the atmosphere of rigid evangelical orthodoxy. His father was so sure about the Second Coming being near that it was his practice to inform the family at evening prayers that they might not meet again on the earth since it was possible Christ might come before morning. In that case they would all meet in the air. He cancelled his insurance policies because he felt they revealed lack of faith in God. He perceived in all the tragic events of World War I, the coming of the present "dispensation".

At eleven years of age Adams, junior, had an intimate acquaintance with the Schofield reference bible plan of salvation and frequently was called upon to give his testimony. He preached at street corners for the Salvation Army. As with so many young people, reared in a stifling religious atmosphere of this nature, John Luther Adams revolted during his student days at Harvard. He became the complete iconoclast, attacking religion in season and out. He shared in the publication of an undergraduate sheet called "The Angels Revolt". "My new law", he writes, "was the scientific humanism of John Dietrich and my new prophecy was in the anti-rotarianism of H. L. Mencken".

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Happily for him he was saved from the wilderness of a wholly negative agnosticism by the wise counsel and sympathetic understanding of his university teacher. He told the young student, "You don't know what you are going to do. Why, I have known for months. Come round and talk with me. There is no possible doubt about it. You are going to be a preacher".

"Later," comments the Professor, "I went by night like Nicodemus to question this strange counsellor. Within six weeks the arrangements were complete. I was to attend Harvard Divinity School."

The concluding passages of this revealing essay indicate how under "the influence of Dewey, Whitehead, Tillich and the Bible he no longer felt a stranger in time, a stranger in a foreign land. Whereas, hitherto, salvation had been thought of as an escape of the elect, he now envisaged it as a taking place in community and in time, now and hereafter".

The second essay brings out what the author feels is one of the essential needs of our present-day witness. The Protestant emphasis upon the priesthood of all believers must be linked with an equal emphasis upon the prophethood of all believers. The great prophets of the Hebrew tradition, he argues, were not mere "foretellers". They were "forthtellers". They stood not only at the edge of their own culture, but before the imminent shape of new and better things. In this sense they were essentially "epochal thinkers". The Liberal Church in the twentieth century must follow in the same train. It must become a prophetic church; a church in which men think and work together to interpret the signs of their faith and to make explicit, through discussion, the epochal thinking which the times demand.

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Professor Adams deals next with the problem of progress which was so distinctive a feature of 19th-century Liberalism. His argument is that both the gradualistic and the simply optimistic doctrine of progress was linked with an wholly inadequate conception of human nature. Both the doctrine of the fall and the doctrine of the depravity of man. There was also a sentimental interpretation of human nature which placed too great a reliance on man's spontaneous natural sympathy for his fellows.

These facts, coupled with all the tragic happenings of two World Wars, do not justify the assertion that man in his quest for knowledge and in his striving for freedom has gained only futility. The need is to distinguish between the areas where progress can occur and the areas where it cannot. There can be progress in technology, social and political organization and in the spread of humanizing sentiments affecting the ethos of a culture. The real test of progress will be found in the progress of co-operation; in the growth towards "the diffusion of intelligence and in the diffusion of commitments to the religious, aesthetic and ethical principles that maintain dynamic democracy".

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The author sets out seven points that both Protestants and Radical Humanists must keep before them if a society is to develop that will stand up to the ravages of civilization and the slings and arrows of personal and social fortune. The argument leads Luther Adams to reiterate his concern for both the priesthood and the prophethood of believers and to urge that it is in the small intimate fellowship that a beginning must be made. "A society is renewed when its humblest element acquires a value and a function".

"Taking Time Seriously" is published by The Free Age Press, Illinois, U.S.A. No price appears on the volume. I wish that this stimulating contribution to Unitarian thinking could appear over an English imprint. I am certain it would prove a real help, especially to those caught up in the present discussion over "the divided inheritance", for their concern is undoubtedly one that Luther Adams has constantly in mind. It is that Unitarianism shall not be thought of as a rearguard movement of the 19th century but as a living faith orientated to meet the deepest needs of 20th-century man.

WHY AND WHEREFORE?

Question: If, as seems possible, Jesus was not dead when taken from the cross into the care of Joseph of Arimathaea, what can be deduced from the narratives of his burial, appearance and subsequent parting from the disciples? Could he have ended his days in an Essene community?

Answer: The theory that Jesus was not really dead when taken from the cross has often been put forward as a possible explanation of his alleged resurrection, and the view has sometimes formed a part of a wider thesis associating the name of Jesus with the strange Jewish sect known as the Essenes. It has been seriously suggested for example that the so-called resurrection appearances were carefully "stage-managed" by the Essenes, to further their own purposes, and that Jesus afterwards lived on in secret, in an Essene community. There is also another ancient tradition which claims that Jesus afterwards travelled to the East, and that he died at a ripe old age in India, where his "tomb," in a little-known Moslem mosque, is still pointed out to tourists.

The theory, however, is pure speculation. The only piece of evidence which can be adduced in its favour (apart from incidental details in the resurrection narratives) is the fact that Pilate was surprised when he was told that Jesus was dead (Mk. 15. 44.) Crucifixion normally involved a slow and lingering death. But in view of the suffering it entailed —especially after the unspeakable agony of a Roman scourging—a swift death obviously cannot be ruled out. The facts which tell strongly against the view that Jesus did not die on the cross are:—(1) The tradition of Joseph of Arimathaea and the empty tomb is late. Paul makes no mention of it, and he is the earliest witness to the resurrection claim. As a convicted and executed Roman criminal, Jesus would almost certainly have been buried in a common Roman grave. (2) If Jesus did not die, then the disciples, and possibly Jesus himself, were guilty of a palpable fraud.

But the history of the early Church most certainly is not the story of men with a lie on their consciences. (3) The enemies of the Christians made great efforts to combat the resurrection claim. They even hinted that the disciples had stolen and hidden the body of Jesus. But no one ever seems to have suggested that Jesus did not really die.

Whatever theory we adopt regarding the Resurrection therefore, we cannot avoid the necessity of beginning with the central Christian claim that the man Jesus "suffered under Pontius Pilate, was crucified, dead and buried".

(You are invited to send your questions to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1.)

MEDITATION ON TIME

Here in the country where the dust
lies thick on the roadside weeds
silence beats against my ears:
between one pulse and another
I hear the grass grow.
When the wind lifts and falls,
I watch the small clouds of dust fly up
and settle again like nervous birds.
As the silence deepens I think that Time
is a frozen stream in a silver pitcher,
but it breaks into a million bits of glass
when I blow my breath upon it:
I see it then as a milky river flowing,
flowing forever without beginning or end.
I bathe my feet in it
and am already on a long journey.

—MARY WEEDEN STIVER.

(From "The Humanist", the organ of the American Humanist Association.)

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

The Clerical Collar

SIR,—The logical implication of Mr. Rowland's letter is that the minister who wears a clerical collar believes that he is set apart by some special dispensation from God, and that he is one who assumes some priestly authority.

Now I could make some argument in favour of the fact that he is so set apart, and that while a Unitarian minister has no priestly authority, he is more of a priest than he may realise. This would undoubtedly bring an avalanche of Unitarian criticism, both lay and clerical, on my head, to contend against which I should have to go into those fundamental depths so beloved of some of your correspondents. I would be compelled to look up those psychologists who maintain that humanity has always demanded a priest, not necessarily having power but able to be righteous for the sake of those who are not, and live a perfect life despising worldly rewards for those who have no intimation of being poor themselves. From this, Unitarians are not exempt. Deep thinkers might have discover why ministers are always paid the lowest salaries that they can be paid. I would be compelled also to look up those who tell us that human beings always demand a leader, and that the leader can never be one with the led. I might refer your readers to learned articles on kingship and what psychology lies behind the idea of a priest-king. As a general rule, I have little sympathy with our spiritual frogmen and I dislike the deep waters, but I am surprised sometimes that those who are constantly advising us to get into them seem to be no more the surface themselves. The outcome of the argument might be that some of our deep thinkers might conclude that if some of us prefer the shallows, we can do a bit of diving if we have to. However, I have no intention of doing it so near to Christmas.

I would simply point out to Mr. Rowland that if he thinks that wearing a clerical collar means all that he says, he is perfectly entitled to his opinion; but that hundreds of nonconformist ministers think nothing of the sort, nor do their people. Were he to labour in this part of the vineyard, he would find that his people much preferred him to dress like a minister; but were he to assume the slightest element of priestly authority, he would find himself in such trouble that all the other powers he might possess would be needed to get him out of it.

It may be nonsense to say that there is no denomination in which there is a deeper gulf fixed between laity and ministers than our own. Again it may not. I said that a minister would find it out in his later days, and Mr. Rowland is not in his later days. When he arrives there he may still think it is nonsense, but he may not be so sure that it is just nonsense. The comparison with a Roman Catholic priest does not arise. Unlike John Earnest, the priest has to struggle along in a parish twenty times the size of any Unitarian congregation without the assistance of any committee, and he usually manages even its worldly affairs quite well, unhandicapped by treasurers who cannot see that £13 a week is more than £400 a year.

This correspondence began merely with my protest against a clerical collar being referred to by another name. It may be Unitarian, but it is in my opinion (and not in mine alone) decidedly "non-U", particularly on the part of those who sometimes wear one. I leave the deeper questions that have emerged to your readers.—Yours,

Belfast. *A. L. Agate.*

THE INQUIRER

All letters and communications for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 3s. 6d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS. 7336 Editorial: EUS. 3602

NEWS REVIEW

A NEW KIND OF RALLY

By Bryan S. Dalby
(South Lancs. Regional President, U.Y.P.L.)

The South Lancashire region of the Unitarian Young People's League held their postponed "Youth and Old People's Rally" at Cheriton on November 30. This rally is believed by members of the region to be the most notable that the Regional Committee has ever attempted. It is thought that the old type of regional rally, where a speaker is invited and discussions are held, are most unsatisfying, and so it was decided to set a new trend with this rally. The region spent a great deal of time and money arranging the big publicity campaign which preceded the rally. The form which the rally took was quite simple. Four parties of four people and one party of ten visited an Old People's Home in the Manchester area. They found out general things about the home; met some of the old people; and discussed with the matron ways and means of helping her and the staff. After this, the groups arrived back at Cheriton and mixed with each other to discuss the different homes they had visited. Following tea, a short talk was given by Mrs. E. Wodak, of the Manchester and Salford Council of Social Service. In her talk, Mrs. Wodak explained the work that social visitors were doing in Manchester, and invited any Y.P.L. members to join and go and visit an old person in one of the homes. This was followed by perhaps the most interesting item, the "Any Questions" Forum.

The forum consisted of Mrs. Wodak, Mrs. E. Twiss, who is a hospital almoner and wife of the Rev. Kenneth Twiss, of Cheerbrook Chapel, Bolton, Miss Christine Needham, South Lancs. Regional Secretary and Red Cross nurse, and Pastor P. M. Brown, of Cheriton. The chair was taken by the president. As always, the questions did not come at once, but very soon they came pouring in.

Many interesting questions were answered in great detail. Pastor Brown pointed out that "Though the rally was a good thing, before worrying too much about the old people who were being looked after in homes, we should look a little nearer to our churches". He said that "In nine out of ten congregations in the Unitarian churches all over the country, there is always the little old lady who comes to chapel regularly on Sundays and after the service goes home to spend the rest of the week comparatively alone. We should look about us and find out if there are any old

(Continued on page 432)

THE CALENDAR OF THE CHURCHES

SUNDAY, DECEMBER 29, 1957

Abingdon, Highland Place, 11 and 6, Supply
Aberdeen, Unitarian Church, Huntly Street, 11 and 6, Supply
Aberystwyth, New Street Meeting House, 11, Mr. Idwyn T. Nicholas
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
Ashford, Unitarian Church, Kennedy Road, 11.15 and 3, Rev. B. Gill
Ayton, Ebenezer Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 6.30, Rev. E. Spencer
Bexley, All Souls, Blendon Avenue, 11.30 and 7, Dr. A. L. Armow
Bilston, Free Church, Broadway Room, 11.30 and 7, Dr. H. J. McLachlan
Bilston Group (or Wednesbury), Unitarian Church, 11, Mr. G. J. Pryce
Blackburn, Free Church, High Street, 11, Rev. J. Mervyn Hall
Blackburn, Unitarian Church, Wavertree Road, 6.30 (January 5), Mr. E. T. Williams
Bolton, Church of Messiah, Bread Street, 11 and 6.30, Rev. Gordon Stuart
Bournemouth, Wesley Road Church, and Hope Road Mission, Small Heath, 6.30, Rev. Ronald McGregor
Bradford, North Parade, Piccadilly Road, 10.45 and 6.30, Mr. F. A. West
Bradford, South Parade, Lumb Lane, 11 and 6.30, Supply
Bridport, Bull Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Sidwell Pery
Brighton, Unity Church, Dyke Road, 10.30 and 6.30, Rev. Arthur J. Long
Bristol (Lewin's), Unitarian Church, Lewin's Mead, 6.30, Rev. Henry Hall
Bristol (Stoke), Unitarian Church, Stoke Hill Road, 11, Rev. Lawrence Redwood
Brighton, Dyke Road Avenue, 3.15, Supply
Brighton, Ferny Hill Rooms, 10.45 and 6.30, Rev. Frank A. Dalton
Bridgwater, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. W. H. Cornell
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randell Jones
Brighton, Christ Church Unitarian, New Road, 11, Mrs. E. Savage, 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Boyler
Bristol, Oakfield Road, 11, Rev. A. H. Boyler, 6.30, Mr. J. B. Mason
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallsworth
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Catford, The West Grove Unitarian Church, 6.30, Mr. Arthur Knudsen
Chatham, The Church of the Great Commission, Maidstone Road, 11, Rev. Will Hayes
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Session, 3, Sunday School, 6.30, Rev. F. M. Quick
Chester, Matthew Henry's Chapel, Trinity Street, 11, Supply, 6.30, Rev. L. A. Garrod
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Snow
Cirencester Chapel, Ashcroft, 10.45 and 6.30, Rev. Kenneth Tuppin
Clare, Free Christian Church, Stoke Street, 6.30, Supply
Clevedon, Unitarian Church, Hawthorn Street, 11 and 6.30, Mrs. M. R. Dixon
Colchester, Free Christian Church, Wimbolt Road, 11, Rev. J. P. Child (also 6.30 1st Sunday in the month)
Coed Eva, 10.45, Rev. A. E. Dowsing, Sevn, 3, Rev. A. E. Dowsing
Dalston, Willow Street Chapel, 11, Children's Chapel, 6.30, Rev. Philip Coffin
Darlington, Prior Gate Unitarian Church, 6.30, Supply
Dartmouth, Old Meeting House, 10.45, Rev. John Rowland
Doncaster, Free Christian Church, Hall Gate, 11, Rev. G. S. Whitby, 6.30, Rev. F. Bridge
Dorking, Ashcombe Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. Wadsworth
Dublin, Stephen's Green, West, 11.30 and 7.30, Mr. W. McMillan
Dudley, Old Meeting House, Wolverhampton Street, 11 (1st and 3rd Sundays) and 6.30, Rev. Bryce Pressdee
Dunfermline, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. J. P. Wintemute
Dunstable, Unitarian Church, 37 Castlefields Road, 11, Rev. A. E. Pitts
Edmonton, St. Mary's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
Exeter, Chapel's Court, South Street, 6.30, Rev. L. F. Hinde
Fen Ditton, Bible Christ, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, V.P.I. Service
Gloucester, Barton Street, 3, Rev. J. M. Quick
Gravesend, World Street Church, 11.15, Rev. H. Nevin Child
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. John Sykes
Halifax, Northgate End, 10.45, Mr. C. E. Hall, 6.30, Rev. J. R. Tobin
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennison Hilton
Hereford, Gaol Meeting, Bobbin Lane, 11 and 6, Supply
Heywood, Worsley Road, 6.30, Rev. J. Martin Hall
Hindhead, Pinewalk Room, 11, Rev. J. B. Dowson
Hull, Park Street Church (Philharmonic), 6.30, Rev. Bernard Pyne
Ilkeston, Market Place, Unitarian Chapel, 6.30, Mr. T. Wardle
Ipswich, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Ipswich, Branch Street Chapel, 11 and 6.30, Rev. Aubrey Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. R. L. Galland
Leeds, Newsam Road, 11, Junior Church, 6.30, Mr. C. V. Wilson
Leicester, The Great Meeting, Race Road Street, 11 and 6.30, Rev. Leonard Mason
Leominster, Ridgemoor, Hope End, Rev. J. E. Lockley, Kilmory, Castle Road, 11, —
Lewes, Westgate Chapel, 11, Supply
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Enfield
Liverpool, Renshaw Street, Old Church, 11 and 6.30, Dr. P. H. Thomas
Liverpool, Hope Place Church, 11, Rev. W. Knevett
Liverpool, Hillside Church, Mill Street, 6.30, Rev. J. Lees Morton
Liverpool, Gateacre Chapel, 11, Rev. Stanley E. Dakin
Liverpool, Gateacre Road, Gateacre, 3, Sunday School, 6.30, Rev. W. Knevett
Liverpool, Upper Parliament Street, 6.30, Rev. C. A. Pippin
Liverpool, Ullet Road, 11, Mr. E. E. Lloyd, 6.30, Mr. A. Patterson
Liverpool, Bold Street, Edgmont Road, 6, Rev. Walter M. Lowe
Liverpool, Huyton Quarry and Stanfield Street Chapel, 6.30, Rev. John Kirby
Liverpool, Brunswick Road, 11, Rev. E. G. Lee
Liverpool, Prince Charles Terrace, Nursing Hill Gate, 11, Rev. Charles Hoyt
Liverpool, Pitman Gate, Upton Lane, 6.30, Mr. T. E. Dalton
Liverpool, Golden Grove, Wavertree, 11, Rev. Dudley Richards, 6.30, Rev. E. C. Hughes
Liverpool, Mossley, New Gospel Pit Church, Chadwick Place, 6.30, Rev. Ralph E. Gledhill (1st Sunday in the month)
Liverpool, Renshaw, Rushton Hill, 11, Rev. Dudley P. Mole
Liverpool, Wavertree Old Unitarian Church, 11, Rev. E. C. Thompson
Liverpool, Wood Hey Road, 11, Mr. T. E. Dalton, 6.30, Mr. G. J. Pryce
Liverpool, Gillmoss, Upper Road, Prescot Hall, 6.30, Rev. A. V. Pitt
Liverpool, Gillmoss Unitarian Christian Church, Quiet Road, 11, Rev. A. V. Pitt
Liverpool, Lowhurst Unitarian Church, High Street, 11, Rev. R. Turner
Liverpool, Longmoor, Lee Bridge Road, Knotty Green, 6.30, Rev. W. Wainwright
Liverpool, Mossley Hill Church, Belmont Grove, 6.30, Rev. F. Hankinson
Liverpool, Richmond Free Church, Ormond Road, 11, Rev. George M. Lowe
Liverpool, Wood Hey Road, Unitarian Church, 11.30, Children's Church, 6.30, Rev. E. H. Lemon
Liverpool, Wrightington Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
Liverpool, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
Liverpool, Wood Green, Unity Church, Newsham Road, 6.30, Rev. Dudley Richards
Liverpool, Arnos (Elizabeth), Channing Road, 11, Rev. W. A. M. Hillary
Macclesfield, King Edward Street, 10.45, Rev. G. D. Foote, 6.30, Rev. W. J. Tarte
Manchester, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Heyon
Manchester, Hinckley Unitarian Church, Chapel Lane, 6.30, Rev. D. C. Dent
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Weir
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Malcolm Elwell
Manchester, Mission Church, Ryder, 10.45 and 6.30, Rev. W. Hill Warfield
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Supply
Manchester, Stockport Road, Levenshulme, 6.30, Rev. R. L. Hewen
Manchester, Rosed Chapel, Whitefield (January 5), 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Withington Road, Cheltenham Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. S. Sunnaby
Matlock, Unitarian Hall, 21 Bakewell Road, 11 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Supply
Monmouth, Monmouthshire, 3 and Nevern Abbey, 6.30, Rev. C. G. Tuckr
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Mr. D. Dunlop
Newcastle (Staffordshire), Bethlehem Unitarian Church, 2.30, Nativity Play, 6, Rev. E. B. Smart
Northampton, Kingsley Road, Church 6.30, Mr. Colin Wright
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kingsley
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, Rev. H. L. Short
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon Beveridge
Parkgate, Unitarian Church, Boardsworth Road, 11 and 6.30, Rev. E. H. Lemon
Perth, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dennis
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. S. Stanier
Preston, Unitarian Chapel, Church Street, 6.30, Rev. A. W. M. Hillary
Rochdale, Hanic, The Meeting House, 11, Mr. P. J. Pitman
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Bass
Rotherham, Church of Our Father, 10.45 and 6.30, Supply
Sale, Addison Road, 11, Rev. Jesse Gill
Scarborough, Unitarian Church, Westborough, 6.30, Mr. H. Matthews
Sheffield (Ashcliffe), 6.30, Mr. T. H. Mower
Sheffield, Portland Old Chapel, 11, Rev. F. Smith
Sheffield, Upper Chapel, 11, Supply, 6.30, Rev. G. Stanley Whitby
Sheffield, Unity Church, Cemetery Road, 11, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Supply
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Wippard
Southampton, Church of the Saviour, Carlton Road, 6.30, Mr. H. A. Guy
Southend-on-Sea, Dorsley Road, 6.30, Mrs. J. Williams
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. B. Blackburn
St. Helens, Cotteridge Street, 6.30, Rev. Stanley R. Butler
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Stephen
Swansea, Unitarian Church, High Street, 6.30, Rev. D. Vesey (also 11, First Sunday in the month)
Taunton, Paved Free Christian Meeting House, 11, Rev. D. Vesey
Torquay, Scarborough Hall Road, 10.45, Shiphay, 6.30, Rev. P. B. Godfrey
Tunbridge Wells, Mount Pleasant Road, 11, Rev. W. H. Coverdale, Sunday School, Monday, 6 p.m.
Tunstall, Old Meeting House, Ashfield Road, 6.30, Rev. G. Rankin
Upminster, Unitarian Church, 10.45 and 6, Rev. Alan L. Pountney
Uxbridge, Unity Church, Honeyditch Road, 11 and 6.30, Rev. Charles Hoyt
Tavistock, Congregational Church, 11, Rev. E. Spencer
Wakefield, Castle Street, 10.30 and 6.30, Rev. Eric Wild
Warrington, Friends' Room, Church Road (by permission), 7.30 (last Sunday in the month)
Wellington, Memorial Church, Manor Road, 11, Rev. L. A. Grimes, 6.30, Mr. J. C. Tipper
Walsall, Unitarian Free Church, Stafford Street, 2.30, Sunday School, 11, Mr. A. Bevan
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Rev. H. Maudsley
West Kirby, Brookhill Gardens, 11, Rev. Maurice Jourdain (also 6.30, 4th Sunday in the month)
Whitby, Pinewoods, No Service
Wrexham: 3a Dove Row and Stryt.
York, St. Saviourgate Chapel, No Service

The Hampstead Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Collins Street, C.2, Unitarian Hall (near tramcar, 4.45, Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. Lewis
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Fredericks, 132 Duke Street, Southern Cross, West Australia
Sydney, New South Wales, Unitarian Church, 73 Francis Street (off College St.) 7.15 Rev. H. W. Hawkins, Mission Telephone LX 3123
Unitarian Fellowship of Australasia, 7 Orrong Ave., Melbourne, C.1. Minister: Rev. W. Bennington. Meetings as advertised.
Boronia Community Church, Ainslie Road, Bedford (Ph.: 5.5. weekly at 2.15 p.m. Public Worship, fortnightly, 3.30 p.m. Minister: Rev. W. Bennington

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Arthur Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Arnott
Vancouver, B.C., Unitarian Church of Vancouver, 1220 Tenth Avenue West 11, Rev. A. P. Shearer

NEW ZEALAND

Auckland, Unitarian Church, Parnell by Road, 11 and 7, Mr. M. J. Wynn
Wellington, Services suspended — Enquiries — Mrs. Morris, Tel. 46-292

SOUTH AFRICA

Cape Town, Rose Street, 11, Sunday School: 7, Service, Rev. Hanson C. Booth

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(*Continued from page 430*)

folk in our church, or in our neighbourhood, who live alone, or are not capable of doing a lot of shopping or cleaning, and if there were, service should be offered. If this was turned down don't be disheartened, but try again. Someone would be very glad of help."

Then a question was asked, "How could we help Mrs. Wodak in her efforts." This she answered by saying that "If the Regional Committee would send her the names and addresses of the secretaries of each branch in the region, she could get in touch with them if she needed help in that area." It was felt that this was a good idea and has since been done. It was pointed out that the old people like entertainment more than anything, and as some of our branches have skills groups it is planned to give a few shows here and there. Mr. Brown stated that "Old people see the young people's point of view a bit clearer than most parents and middle-aged men and women." The forum carried on past the set time, but no one was bored and as it finished a loud round of applause was given to the panel. On behalf of the Regional Committee, Mr. Donald Dunkley, who had worked so very hard on the preparation of the rally, thanked the Charlton branch for their excellent service.

So the rally came to a close, but did not finish. A rally like this must never end. Though we all went home, we went with the same spirit and all made the same promise, "That youth and old people can mix, and they shall."

Bryan S. Dalby,
South Lancs. Regional President, 1957-58.

Bolton: Unity Church: For many years, the annual bazaar has always been held on New Year's Day, a traditional local holiday in the Bolton area. But this year, as an experiment, it was held on the first Wednesday and Saturday in December, and despite some misgivings in certain quarters, the change of date does not seem to have affected the success of the occasion, and the total proceeds exceeded £625—a considerable increase on last year.

In accordance with local custom, the bazaar had a name. It was called "A Gay-Time Bazaar" this year, and the brightly-decorated schoolroom gave exactly the right impression. The opening ceremony on the Wednesday was performed by Mrs. E. Shirvell Price, with Mrs. Ronald Hornby, J.P. (both of Bank St. Chapel, Bolton) in the chair. On the Saturday, the opener was Mr. George Grundy, a very popular local naturalist, lecturer and philosopher, who has always been closely associated with Unity Church. His chairman was Unity's treasurer, Mr. Harry Hayes, who works unceasingly to keep the Church's finances on an even keel, but is rarely seen on the platform. As in previous years, the special children's games, distributed in advance of the bazaar, were received by the Rose Queen, Miss Margery Fishwick, at a brief, but colourful, ceremony, on the Saturday evening.

As always, the Church is greatly indebted to Mr. Tom Schofield, the Bazaar Secretary, without whose heroic efforts the great annual event would never take place.

Dover: The congregation was joined by visitors from the Maidstone Church and from Deal on December 8 when the Women's League held their Annual Service—the pulpit being occupied by the National President, Miss Ruth Hurford. In view of the near approach of the jubilee of the founding of the British League, Miss Hurford related its story from the early days when her father's cousin, Helen Brooke Hurford, inspired by what she had seen of the Women's Alliance in the United States, circulated wide Bands of service for the women of the churches, beginning with correspondence and personal service in relation to overseas friends. The speaker pointed out how all great movements have started with the inspiration and enthusiasm of one, being passed on to a small group, and then on again to the wider community. Helen Brooke Hurford and one or two others, happily still with us, had gone up and down the country, visiting churches with the result that many independent women's meetings were affiliated to the League. It was urged that members could enrich the life of our churches and of the League by grasping opportunities of service in the spirit of those who had pioneered in the early days.

After service a cup of tea was served in the Channing Hall, and Miss Hurford delighted all present by her friendly informal chat. She was asked to accept a small personal gift in the form of a pictorial plaque, as a souvenir of her visit to Dover.

Ilford: Two Members of Parliament who sit on opposite sides of the House sat side by side on the platform at the annual bazaar on December 7, 1957. It was a unique occasion. They were the Rev. R. W. Sorensen, M.P. for Leyton, and Mr. A. E. Cooper, M.P. for South Ilford.

Mr. Sorensen referred to his recent visit to America and the full churches. He said he hoped the day would soon come when the Ilford Church would again be full as in former years.

Mr. Cooper paid tribute to the workers who had prepared the stalls and said that in this "materialistic age" it was good to find people who were still prepared to work voluntarily for causes in which they believed.

The gratifying result was that over £90 was added to the funds of the church.

Tewkesbury: The Cowper Church suffered a sad loss with the sudden death on Thursday, December 5, of Mr. Frederick G. Long, at the age of 69. He will be greatly missed in all church activities. Throughout his whole life Mr. Long had served the Cowper Church very faithfully. He was at one time Sunday School Secretary and at his death was Church Secretary and Trustee. Although retired, Mr. Long was working in his work for the church and within recent months he had built a new kitchen and completely re-decorated the Church Hall.

The death occurred on Friday, December 6, of Mrs. Daisy Mabel Barnes, at the age of 62, after a short illness. Mrs. Barnes had been a life-long member of the Cowper Church and had served as a Trustee for many years.

George Jones

Mr. George Jones, a former chairman of the Pendleton Unitarian Church, and a honorary life member of the Church Committee, passed away in the Salford Royal Hospital on November 28 after a short illness, at the age of 73. First and foremost, he was a man of the countryside, a naturalist, who loved the Lakes and Westmorland, and even during his last illness he remembered Great Hucklow and the Derbyshire Dales. Many children of any earlier generation will recollect walking along the country lanes with him, when he would point out and name the various trees, wildflowers and birds as they went along. Again, he was an artist and craftsman, who loved his work, and for whom the best was none too good, and many of our churches bear silent witness to his skill as an interior decorator, which was his profession. The reading-desk, which he made and carved and the beautiful carving in the children's corner of the church are his lasting memorials and a reminder that he loved the children and the House of God. His contributions during the past twenty years helped the cause at Pendleton to weather the storm between the two wars and the dispersal of the congregation caused by enemy air attacks in this neighbourhood. His leadership and courage remain an example for all who should follow him.

T.W.R.

Printed by Wightmans and Sons Ltd., Queen Hoo, Hertfordshire and Published by The Lindsey Enterprise Co. Ltd., at the Lindsey Office, 15 Gordon Square, W.C.1.—Wednesday, December 25, 1957